

PRANAM



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ANANDA VANII JANUARY 1977

PARAMA PURUSA HAS BLESSED YOU WITH HANDS TO WORK AND LEGS TO MOVE --- HAS INFUSED YOU WITH THE STAMINA TO DO --- HAS ENDOWED YOU WITH THE PRACTICAL INTELLIGENCE --- MAKE THE BEST USE OF THEM IN THE FIGHT AGAINST THE DEMONS. YOU MUST NOT SIT IDLE RELYING ON FATE. BE VIGOROUSLY ACTIVE.

SHRII SHRII ANANDAMURTI

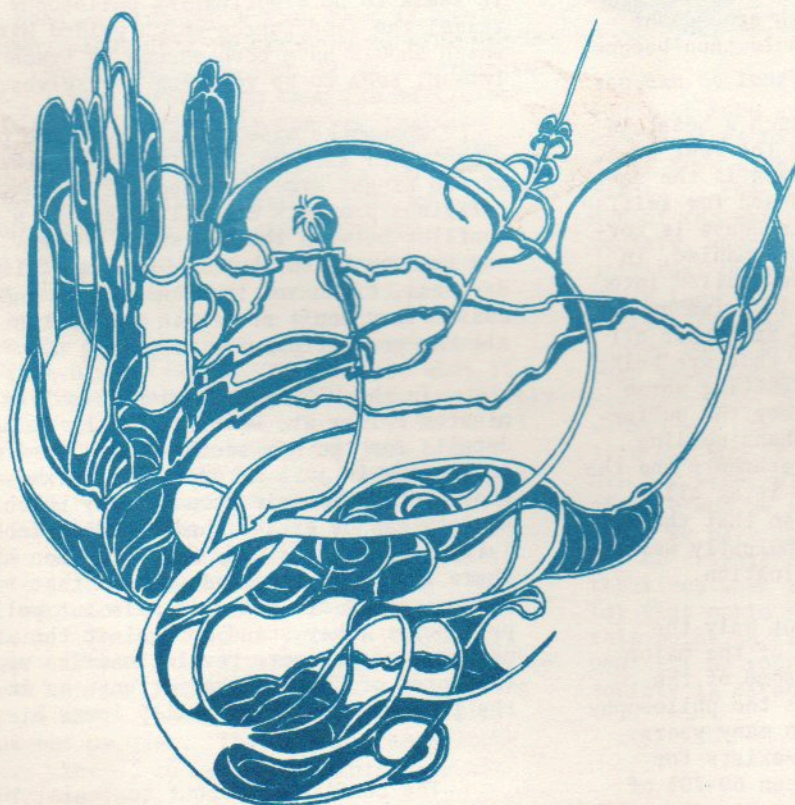


THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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The ultimate most holy form of theory is action. God is everywhere, in man, in politics, in daily life and He is imperiled. He is not Almighty, that He might cross His hands and Thus await His certain victory. His salvation depends on us. And only if He is saved may we be saved. Theory has worth as a preparation only the critical struggle lies in action

*Nikos Kazantzakis
'Saviours of God; Spiritual Exercises'*

THE FIGHT HAS JUST BEGUN

Mankind has been on this planet for perhaps as long as a million years and still we have not established any kind of society which is worthy of that stamp of human intellect, learning, human capacity. Still we see the same age-old corruptions and exploitation of the masses. We have the capacity to establish a much better society.

To-day more people are seeing that unless we do establish that better society then all efforts for our own benefit, our own enlightenment are nothing but selfish endeavour. We can even say that tomorrow they may prove so selfish that this entire planet will be destroyed while we are sitting off in a corner looking out for our own spiritual effort.

I remember being frightened by a T.V. programme, in which a monster with big flaming feet and a terrible smell appeared, leaving burning spots in the ground and a horrible stench in the air. It would rush around the planet grabbing up people who would then become like the beast.

Now I know that there is such a beast in the world. Those fiery feet are the feet of destruction and the horrible stench is the smell of corruption, power which is abused for selfish purposes and I'm seeing that this beast is roving around this planet now, like a maniac, in the form of money. It has already pulled into its power every government, and likewise every government has been pulling into its power all the intellectuals and the people that are being abused are the masses. And its getting worse and worse. People don't want to see the suffering; the starving thousands, orphans needing homes. They leave it to the Governments and the Governments aren't worried about it at all. They want to see people die off so that the few elite can live lives which are opulently wealthy, which is selfish beyond all imagination.

Incredibly enough that's not only the philosophy which has guided most of the major countries of the world but even some of the minor ones. Most important it is the philosophy which has guided Australia for so many years. The white Australia policy still exists for instance. In this country, between 60-70% of

the intellectuals are hired by the government and are given overpaid jobs where the mind just rots. You are not given scope to do anything for the people. You are called a social servant but you're nothing but a spy for the government, giving the people the minimum you can. Or you are put in the immigration department and you are told we want a very restrictive immigration policy. We are in a state of inflation and we are told we want a very restrictive immigration policy. We are in a state of inflation and we don't want to suffer some economic setback although half of the world is starving.

Hitler wanted to establish a master race on this planet. But look, once again the philosophy of allowing the 'lesser' human beings to starve to death and be destroyed like that, so the more evolved ones can live. This philosophy has been restored. It exists in the higher sets of most governments in western rich countries. It seems to be a motivating philosophy in Australia; the same forces which guided Hitler, which should have been enough to teach us a lesson, seem to be reviving themselves.

Meanwhile wise men all over the planet are watching in silence, writing books like "Lord of the Rings" etc., and secular prophets and religious prophets are all foreseeing a great conflict between the two super powers. Not any two countries, but the powers of light and darkness, truth and ignorance, love and selfishness. They don't see it in the distant future - all the predictions are happening now.

In the U.S. great scientists like Buckminster Fuller are working out the technological details for the new society. In India my Guru, is sitting in jail after having worked out the whole socio-economic structure by which this new society can be established. And we look to the jails of the world. My Guru has been sitting there for four years and we find that 90% of the prisoners are not criminals but political prisoners. They stand up against the state and we see more and more revolutionaries speaking the words of Che Guevara: strange as it may seem the true revolutionary really loves his people.

The conflict is about to begin, the world

ARMCHAIR GUIDE TO THE REVOLUTION

Sitting in the seat of the universe
your eyes are sending light to the sun
sitting in the seat of creation
knowing that all things have begun in Your shelter
Baba, in my eye, I see you now,
floating in the sky, in the sky.

The thunder is loud and the lightening will strike
its the storm of justice upon us
it's a start to read, but better to go it
as life as you know it will never return

The people are crying for liberation
as the chains of darkness have caught us
but the light has taught us to break them apart
so open your heart and force them away

Get your armchair guide to the revolution
better read and revise, as the fight has begun
and its time to decide to fight or to run
as you won't be sitting round for very long

The people are crying and calling for peace
yet a wave of destruction's upon us
if we don't defend it, all hope will be ended
avoiding the battle means darkness will reign

Many are moving back to the land
but the peace that they seek is not lasting
its the seeds of war they're planting with care
and though I'm not there, I fight at their side

So many are saying the new age will come
so they bask in the thought to tomorrow
and a million positions wait to be filled
to build a society fit for us all

If you wont fight beside me I'll fight on my own
and justice and freedom will win
for there's nothing more sure than the victory of love
so sisters and brothers why not begin

Sitting in the seat of the universe
my eyes are sending light to the sun
sitting in the seat of creation
knowing that all things have begun in my shelter

Baba, in my eye, I find myself
floating in the sky....in the sky.

Radha



The Advent of Taraka Brahma

The Lord of the Universe has come. What an incredible thing to say, Bhagavan is here, Sadguru has arrived, Taraka Brahma has manifested once again.... The mind boggle at such a thought What a thing to believe... to realise and know... Dharma shall be re-established again, Humanity shall live again - and for ever! And not only that, but we, you and I, shall be the one's that Mahapurusa will do it through! To just think of that is enough to make one weep with delight and wonder. What an honor, a privilege, to serve and be Mahasadvipras channel! How many life times of great Sadhana, Service and Sacrifice it must have taken for us to reach this level of devotion?

By Jagatguru's grace alone we are the most fortunate one's to have such noble and Dharmik task given to us.....all I can say is lets not waste it!

Narada Muni

20/10/76



Humanity Awake!

Clouds of Maya obscure Humanity's eyes

Clouds of Papa darken our lives

But look the crimson Sun has once again been born

can't you see its rays adventing the new dawn?

Wake up Humanity, how can you sleep with its brilliance in your eyes?

The night is over, be courageous and wipe this sleep from your minds.

Be like the Khalsa and dedicate your life to this new crimson sky.

Yes, like a Khalsa, and come out fighting with the suns effulgence shinning in your eyes!

Narada Muni

* NOTE: A Khalsa is one "who speaks evil of none, whose thoughts dwell on God, loves his or her Guru, receives the enemies steel on the front, aids the poor and destitute, slays the evil doers, ever mounts the war horse and remains ready for war.

Karma Sadhana

What does the term Karma Sadhana, i.e. the Sadhana of action connote? What is the Siddhi, i.e. attainment of Karma Sadhana? "Karmani Brah-mhoti Karma Vadha Kurvate - to serve every mundane object thinking it to be the manifestation of Paramatman is karma, i.e. the Sadhana of action." What is the achievement (Siddhi) of Karma Sadhana? It is generally found that an average man spends more than twelve or fourteen hours in thinking about his own self, but the moment he starts thinking about the universe he becomes a 'karma sadhaka.' And when he starts spending all his time in thinking and doing about the universe taking himself to be a bubble in the ocean of karma he gets siddhi in the sadhana of karma. He himself is a part of the universe and when he starts serving the universe he is also automatically included among the served.

Whatever is done only to please Paramatma is called devotion. One has to serve the universe with this ideation. In the beginning due to "samskaras" there is a feeling of doership. But when gradually the accumulated moments, i.e. "samskaras" start being exhausted one starts feeling about the source of one's energies and capacities; Are they really his own possessions or creations? What is the source of his energy and capacity? Even the strongest of wrestlers becomes frail and are unable to speak if he does not have meals for a couple of days. The scholarship of a student vanishes in the thin air if you keep him without food for a week. Meaning thereby, all your knowledge, intellect, capacity valour and bravery are dependent on Him. This is why there is nothing for a man to be proud of. The moment one understands this one is ensconced in devotion and then alone he will be able to realize he is working according to the wish of Paramatma with his intellect and capacities. This is the sign and feeling of a staunch devotee.

How does Jinanii feel? He thinks that since the universe is the manifestation of Paramatman one should serve it. But he himself would not take pains to jump into the realm of action. Sitting on the shore he will issue only 'phatwa.' Such logicians philosophers have got no connection with the actual world.

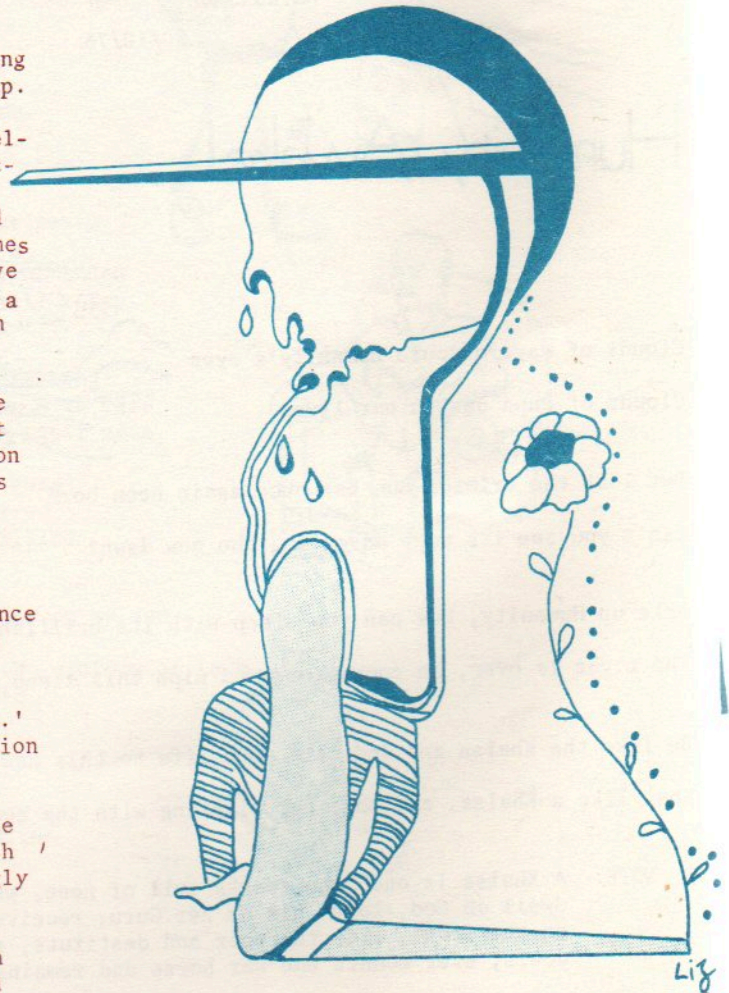
Only big and euphemistic words can't serve humanity. This is only a word trammel in which a man entangles himself. Such persons, knowingly or unknowingly, throw themselves away from the path of salvation. On the other hand those karma yogins who always engross themselves with action and work only for the sake of work, mesh themselves in the trammel of action. But such

action is really a bondage. And what is the way out of this bondage? It has been said in Vpanishad:

Ishavashayamidam sarvam
Yatkinca jagatyam jagat.
Tena tyaktena bhunjitha,
Ma gridhan kasyasviddhanam.

Action performed for the sake of action is bondage. As the jinaan of a Jinanii is the cause of bondage if it is not mingled with devotion similarly devoid of the celestial touch of devotion the action of a karmi (one who performs the action) cannot be helpful in attaining liberation.

Shrii Shrii Anandamurti
taken from 'Our Universe'



A DHARMIC AFFAIR



Police leading away Dr. Sinha (far left) after a heated verbal exchange in front of the Indian High Commission.

The atmosphere grew more intense as the 26th November approached, the date Baba's verdict was to be decided upon. The Indian Government's actions up 'til now showed that it was highly unlikely that He would be found not-guilty but I think within each one of us there was a faint glimmer of hope that justice would prevail. We were jolted to reality when we heard the news on Friday night. The seriousness and urgency of the situation was felt intensely and plans were made for strong actions. On the following Monday, the day Baba's verdict was to be decided upon 25 Margiis gathered in front of the High Commission Office in Canberra determined to make every possible move to free their Lord. We presented a list of demands and then left after reaching an agreement with the police that Vikasha would stay to speak with Dr Sinha, the High Commissioner. Beneath a banner saying 'Condemn Indian Dictatorship' and numerous Free Baba posters, we sang a vibrated kiirtan. However when Vikasha was led out a short time later by a group of policemen and we learnt that he was being taken away without charge the protest developed a more urgent note. After a fine display of Ksattriyan spirit where one brother was arrested defending his wife and another dragged off while trying to organize our dispersal, we decided it was time to retire gracefully before anyone else was arrested. While collecting up our banners and belongings, charging down the lawn, gesticulating wildly and spitting insults came Dr Sinha himself. There was a short but heated verbal exchange between the Dharmik and Adharmik forces until the police restraining

him with difficulty led Dr. Sinha back inside.

The events of the day were well covered by Suresh with video equipment and Kapil and his camera. Unfortunately Kapil had his camera snatched from him and the film ripped out by a policeman.

Tuesday dawned another hot cloudless day and the morning was spent singing devotional songs. An appointment was made through Jim Cairns to see Mr Peacock the Minister for Foreign Affairs, who proved sympathetic to our cause and will most





likely take some positive action. We gathered again in front of Parliament to continue our protest and after midday sadhana Dada Bodhiishvara gathered us around him and told us the news that Baba had received life imprisonment. He also told us that some time earlier Baba had said 'Don't worry, this is a year of victory'. After the tension of the last few days it was like a cool shower of rain after days in a hot desert. Great smiles were on everyone's faces and we did indeed feel that it was a time of victory and that our Babaji was smiling too. This was manifested for us that afternoon, for while doing a blissful kiirtan a whole group of school children were attracted to our Babaful vibration. A few minutes explanation saw half a dozen groups of 5 - 10 school children sitting in a circle each around a Margii learning Universal Mantra meditation.

Tuesday night saw two dozen tired, sun-burned Margiis returning home from their Dharmik battle with firm determination in their hearts and a clearer vision in their minds of just what Lord Anandamurtiji's Mission is all about.

'Jato dharma tato Iistah
Jato Iista tato Jayah'

On Monday 29th November, Narada Muni after 16 weeks broke his fast. His purpose was in challenging the Indian High Commissioner to a public debate. He fasted on liquids and Horlicks though there was difficulty in keeping his supply of Horlicks up as Australia has been in short supply. Apart from feeling weak Narada hasn't felt many

side affects. He devoted much of his time to sadhana and writing. The last weeks were spent in an orange stationwagon parked outside the Commission's office.

On the 12th Week

A feeling of serenity, I am now feeling, something I've never quite felt the same before. Looking out onto the house tops and on further to the ranges that border my vision, how strong my heart and head feels, something good and pure is existing!
How I feel convinced of the Lord's omnipresence. Every now and then I just burst out laughing! Be it in sadhana or just when thinking about something related to Him.
I remember yesterday how ecstatic I felt after a margii visited me. I feel if one was here now I would embrace him - but now my ego probably won't let me as usual. What a delightful game,

Narada Muni



A Birthday Present

Before I knew who You were
I knew there was someone guiding me

So many times
When my heart would sink in despair of the world
I felt You by me. I felt Your Love

So many times at the last moment
My soul would be snatched to shore.
And I knew someone loved me so much.

Now I know who You are
There is so much I would thank you for
So much You have done
Without any recognition of Your services

I would love You
I would spend my days in grateful devotion
But never could I repay You

They say You need a mind
Take mine.

- Rushana'

Thankyou Ba'ba'
Thankyou Lord
For accepting my imperfection
And for showing me Perfection
Within Your Infinite Love.

May I grow more like You each day
May I shine more light
For You Ba'ba'
Lord for You

- Rushana'

A few months since....

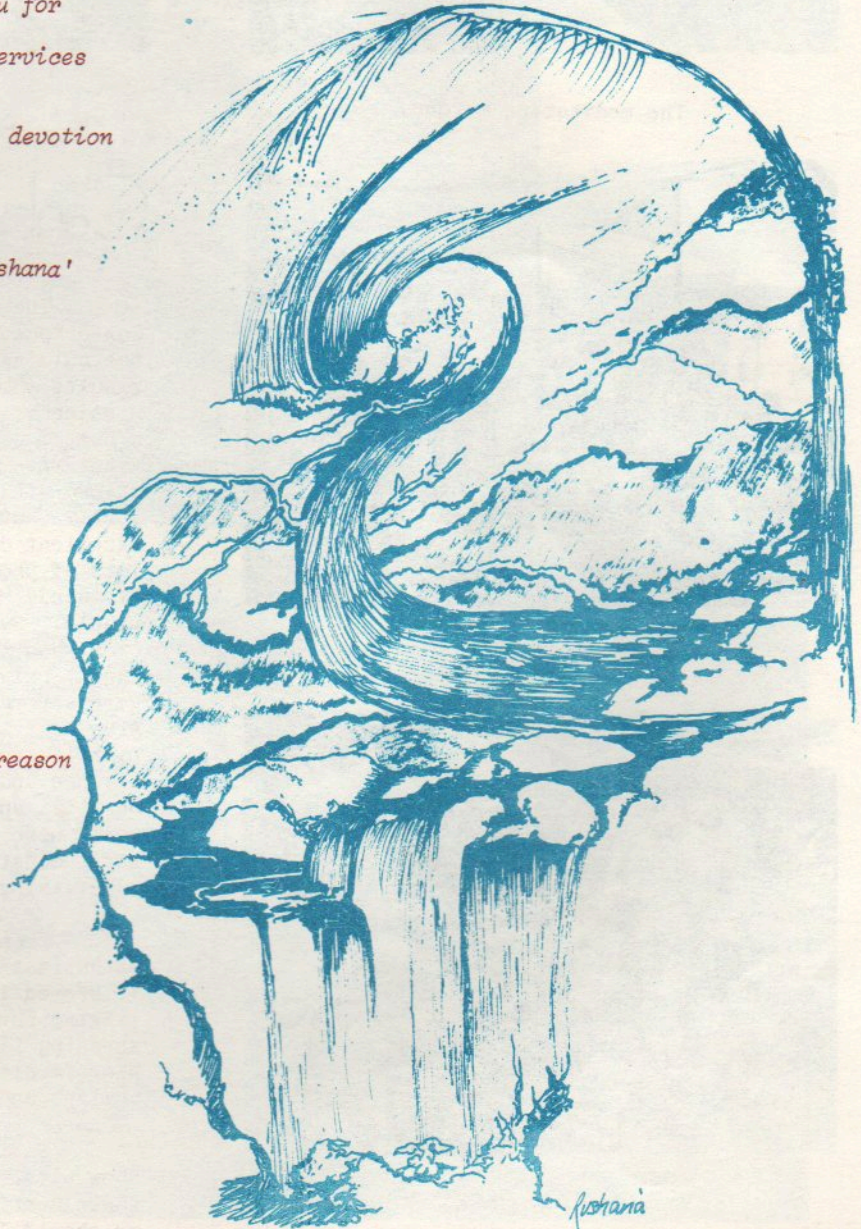
Since I came to You
And asked to be allowed
To return a little of the love
That has been given.

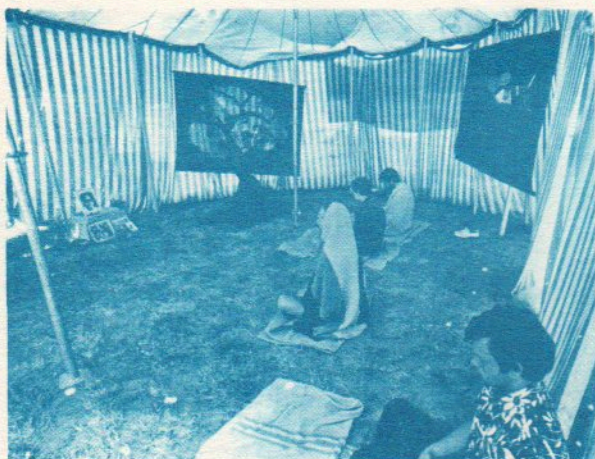
So many years
To be conspiring with desire and reason
It all seems so clear now
It is You who has cleared
The mist from the Way.

Truth lies ahead
Your Love is my inspiration
My heart softens in surrender
To my Glorious Guide

Falls come, I miss the potholes
But the strength to get up again
And go onward
is always there. You are by me
And I grow stronger.

- Rushana'





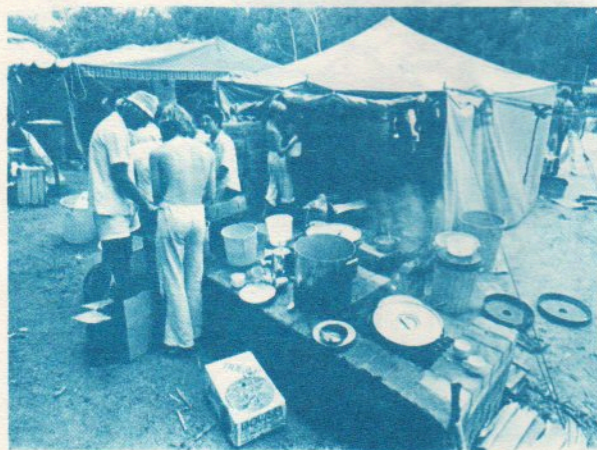
The meditation marque.



Camping site.



Dharma prakar tent.



The kitchen.

Canberra Conference

The 'Down to Earth' Alternative Lifestyles Conference, held at Cotter River, Canberra, saw the culmination of weeks of preparation and the results showed quite clearly that the Lord's Mission is indeed picking up rapid speed. We had a number of tents erected for different functions - a large red and white striped marque for meditation, a kitchen tent, and a prakar and display tent. Gautamaji and Kapilji had got together an excellent display set out on large boards with lots of photos and diagrams covering most aspects of Ananda Marga and attracting large numbers of people. Over the four days there was hardly a time when there wasn't at least one person being taught universal mantra meditation, mostly there were several groups. Didi Mahashveta and Dada Arun were kept fully utilized giving initiations. To balance the spiritual services, we ran a kitchen under the inexhaustible direction of Shantiji and with the help of volunteers huge meals were prepared and a fruitjuice and sandwich stall constantly manned. Mainjuji was kept busy supervising the first aid tent.

Evening time we did nagar kiirtan and were enthusiastically joined by large numbers so that it seemed like a huge UKK with 'Baba Nam Kevalam' ringing through the valley and the joy of His song shedding light on many a soul. We ended with a short meditation and usually continued with bhajans and Baba stories after our evening meal.

Sudiptaji had reorganized the Tantra Slide Show with music and voice on tape and this was shown continuously two of the days with full house or should I say dome every time.

Over the four days so many people became more aware of the 'alternative' Baba has shown us, and they could see from our shining faces reflecting His Love, that we did have something very real to offer.

While at the festival we learn't that India had threatened to withdraw her diplomatic representatives if the Australian Government didn't

representatives if the Australian Government didn't clamp down on protests. So we put it to the people at the Festival that we should make our objections known that such an attitude, so typical of the Indian Government was hindering any progression towards universalism. The response was most inspiring and once again, the Indian High Commission in Canberra was treated to a few hours of kiirtan and some enlightening songs from Radhaji.





Bharata at the Dharma Pracar desk.



Morning get together by the two central domes.



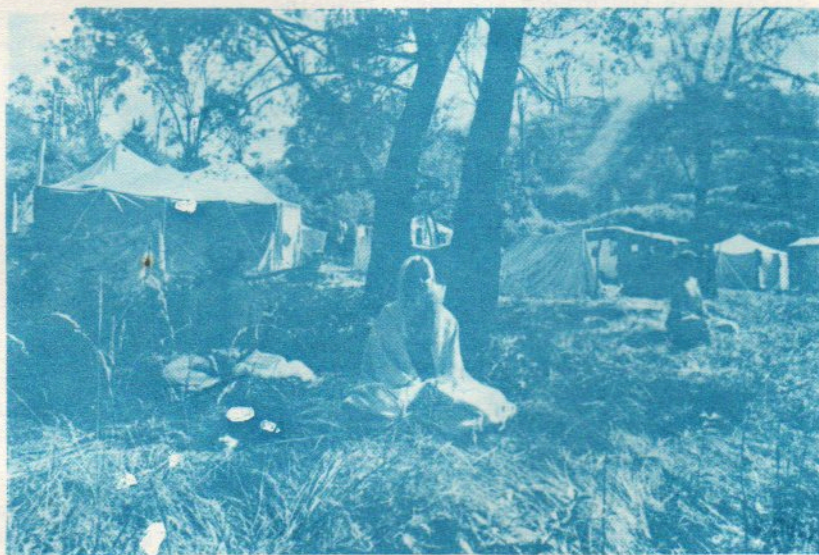
Ac. Arun Brc. giving



Graeme and Radha inspiring with a song.



talk in one of the domes.



Morning sadhana by the river.

What's happening in HOBART

BA'BA's mission in Hobart has taken many special and everchanging forms over the last three and one half years. Faces have come and gone but still His Love keeps shining. Every Dharmacakra we are blessed by the devotional songs of Kolambiiji and Guru Charanji which fill our hearts for His work in the week ahead.

There are many strong family margiis who give the unit some needed stability.

Recently we have been channelling most of our efforts toward AJM. A cohesive street theatre has been performed at the Saturday market which has attracted many sympathetic people. Of course poster and petitioning have been major activities during this climax in BA'BA'JI's case.

Also at the Saturday open air market we are active in book & juice stalls. Both have proved very successful forms of prakar. Kulinaji and Caetanyaji run a wholefood stall, called 'Prasad' which they plan to expand to a business early in 1977.

Many Margiis have been actively involved in the alternative conference meetings, teaching meditation, and we have tried to do Nagar Kirtan on a regular bases.

Country Margiis, Gopendraji and Sundariiji have gathered His children around them and formed strong nuclei. Both have approximately eight people involved in weekly meditation and yoga meetings, also general A.M. philosophy is taught. By His Grace more and more people are coming to know of His Encompassing Presence.

Regular OSC's continue at the jagrti with the teaching of UMM, group meditation and vegetarian meal. After school hours Vinayji was taking OSC at Rosny College. Giriishji, is LFT for Tasmania, has been establishing contacts up north of Hobart, giving public talks and teaching UMM.

Much public support and sympathetic media coverage was given at the time of the Philippine relief collection. AMURT activities continue with several Margiis taking TKD lessons and SES training. One Margii also does ambulance service on one night a week.



Kolambi and Guru Charan during Street Theatre

Some songs of His Love, His mission are recorded on two RAWA tapes. The singers Kolambi and Guru Charan (whose name means 'messenger of Guru')

"In BABA
we live
In BABA
WE BECOME
ONE"

Baba's High School

We have just held our second Public Meeting (December 6th) and already we have tentative commitments for ten pupils. The school is a "go-go" as there remain two and a half months before the start of the next school year.

One prime site has already been offered to

us, and we may have the chance to negotiate the lease of a small school (presently unoccupied) through the Education Department. Both prospective sites are close to the city in working class areas (most Ideological!!).

A local State Primary School Principal is most sympathetic, and has offered the use of playgrounds and other facilities at his disposal.

We have a pool of three Margii teachers to draw from (once enrolments can support all three). Also three other teachers (one of whom has been initiated, and the husband and wife pair who are doing yoga with a sympathetic Swami in Hobart) are very interested in becoming involved.

His flow is gathering momentum.

Chandra Shekhar



Blissful weekend retreat at Gopendra's home in the bush.

Who Am I?

*In the silence of my heart
I feel Your pulling me to You
I cannot stay apart,
I am You, I am You, I am You*

*I am merged into that ocean
I am one within that sea
I am dissolved throughout the universe,
You are me, You are me*

*I exist within myself
I am all that I can be
I am beginningless, endless, timeless,
I am He, I am He*

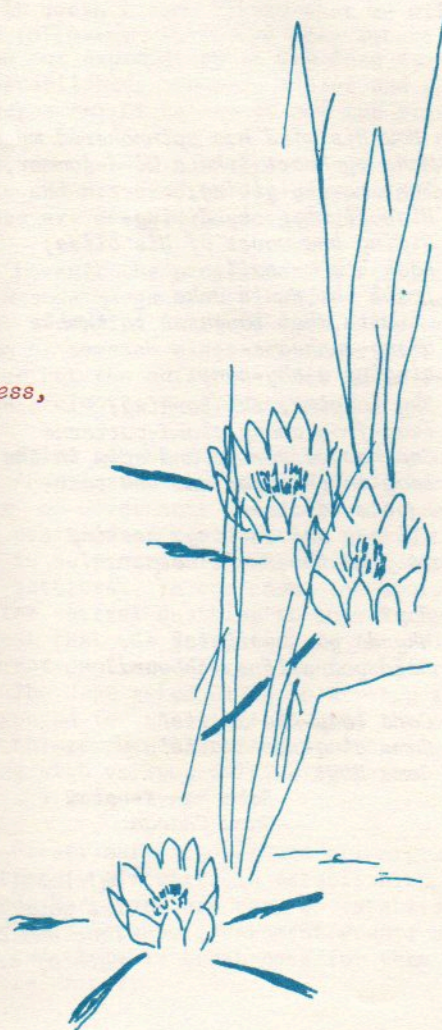
*I own nothing
There is nothing that I miss
For everything is me,
I am bliss, I am bliss*

*I am the essence of that essence,
The heart of every heart
I am the all pervading love
I am no longer apart*

*I am pure and indescribable
I am formless and complete
I am everything, I am all
I am sweet, I am sweet*

*I am the unblemished lotus flower
In every heart I lie
I am unlimited, I am eternal,
I am divine, who am I?
I am BABA*

- Kolambii



Evening

Still river water mirror,
trout rising,
twilight tree horizon,
no wind;
trees pray soundlessly,
leaves have no movement;
distant deep groves, far fences,
hardly heard rapids, not seen, and crickets, beginning,
weeds among flowers,
dog sniffing
and myself seated at this backdoor;
we are all Brahma
waiting as one here,
gathering the change into ourselves,
greeting the night placidly,
with a nature
beyond knowledge.

- Guru Charan

Oh How His wind has spinnakered my blood-
Made my heart like a wind-jammer,
Sent me sky-jibing,
High flying; sky diving-
Riding the waves of His bliss;
Look how we sail:
Trail the Sun's wake
oh with what laughter to tumble
among sunbeams-
singing a sky-song:
Sky looping, sky larking;
leap-frog among cloud-patterns
See how we spring and spin in the freefall,
leap in the veer and the tear-
Love's idiots-
All gay and sailing, seeking
to find the Sun's helmsman....

Say?
Why do you hesitate?
Hold yourself earthbound?

Come leap- He awaits!
Come sing- He awaits!
Come NOW!

Baba nam Kevalam
-Guru Charan

Oh! Baba, make me a worthy vehicle of your love,
let your sun shine out of my eyes, let words of
love and compassion flow out of my lips, let my
path of truth and righteousness.....

-Sundari



Taking a look at our Pracar

The recent conviction of Baba and the extremely uncooperative press coverage that accompanied it, despite our efforts with inside contacts has prompted several discussions in the Perth region as to how we can make an impression on the media and where we go from here.

With the coming UKK being the major event which will set the tenor of the year in this sector I felt inspired to write down some thoughts which have been slowly coagulating in my mind for some time!

At the very least it is time for a major rethink about ourselves as an organisation and also the way we relate as an organisation to the rest of the community. How we think of ourselves determines the type of pracar we do and our pracar determines what impression the public has of us. To simplify somewhat, most margiis see Ananda Marga as an organisation which promotes means of individual spiritual fulfillment and also as a semi-political revolutionary organisation which intends to catalyse the formation of a spiritual society. Since pracar concerning the latter idea can be couched only in the most psychological of terms most of Ananda Marga's pracar has centred around attracting people to meditation. However one cannot expect an organisation which only portrays itself as teaching meditation to attract a mass following, nor should we expect to attract sympathisers or influential people on this basis.

Such pracar was necessary in the beginning to attract a nucleus of spiritually minded people (and is still necessary for the same reason) but it cannot establish Ananda Marga as a credible force in spheres of community action i.e. lobbying public persons for whatever reason.

For instance, the AJM programme in Perth has succeeded in its aim of getting many people to hear about BABA and Ananda Marga but seems to have failed in its aim to attract the help of sympathisers and influential people. I feel sure this is because Ananda Marga has no firm foundation in the community that the public can sense. Talking to media people and reading between their words one comes to the conclusion that their understanding of Ananda Marga is of a small religious sect whose Guru must be involved with something 'fishy' other wise he wouldn't be in jail. Although this is narrow minded thinking it is not unreasonable thinking. All the media people I

have spoken to are aware of Ananda Marga's press releases over the last few years and seem to be none the more sympathetic for having read them, probably because the content of many of the releases was very unpsychological. In short Ananda Marga in Perth has no credibility except amongst a few freaks and NOTABLY the outcasts whom we serve soup AND the government welfare depts with whom we have cooperated.

Credibility comes with a firm organisational foundation, and that foundation has either to be 1/ large numbers of members in the organisation and/or 2/ vigorous community activity which the community itself sees a fulfilling community needs.

It doesn't seem likely that we will attract a mass following within the near future nor should this be our expectation in the long term. Therefore establishing schools, relief and welfare programmes should be one of our top priorities.

The success of AJM depends upon BABA's credibility and His credibility depends on what His devotees are doing. So lets DO more.

However the programmes we start should be under Ananda Marga control and of a long term nature. Becoming involved with a Red Cross soup kitchen or someone elses hostel is good for experience but the objective must be to establish our own projects; in all regions.

A lot can be done without money or man power. For instance Giita now finds herself (by default of Government and other welfare agencies) in the position of coordinating many community groups to help establish a suburban camp of aboriginal settlers. In one case, the aboriginals asked for several dustbins to improve hygiene, a request that was going to take the relevant Government dept several months because of red tape. The dept asked Giita to arrange it and she arranged for Shell Oil to give the bins free! Little things such as this have established our standing with various welfare agencies! Of course there is a long way to go.

Pre-primary schools and primary schools are extremely effective in establishing the name of Ananda Marga and are easy to establish (comparatively!) because government grants are easy to get and there is great need for them, especially pre-primary.

the Grace of the Guru

(This article is a recollection of satsaunga Acarya Cidghananda Avadhuta).

It is said that on the spiritual path the sadhaka cannot move one-step forward toward God-realization without the Grace of the Guru. With Guru's Grace everything is possible and without it nothing can be achieved.

The Grace of the Guru is such that He may decide to give one sadhaka liberation in this very life-time, while for another sadhaka He may plan his/her liberation after 2 or 3 more life-times. The Guru has a plan for each sadhaka, for each aspirant, and providing we surrender our own will to Him, He will constantly guide us. It is not that we should want our plans for ourselves to materialize, for they may or may not take shape and actualize. Rather we should desire that BA'BA's plan for us should materialize. Thus we should surrender our microcosmic vision unto His macrocosmic vision. He is our Father and like a Loving Father He is constantly looking after our all-round progress and welfare.

There is one story about a young boy called Dhruvra which Dadaji narrated in connection with Guru's Grace. It so happened that Dhruvra attained liberation at the very young age of 8 or 10 and was considered to be a great saint. So great in fact was Dhruvra that Lord Vishnu Himself would often accompany him and they were sometimes seen walking and passing time together. On one occasion Lord Vishnu and Dhruvra were travelling on a river in a small boat, but it was Lord Vishnu who was rowing, while Dhruvra was the passenger.

This intimacy between Lord Vishnu and Dhruvra made many priests and older aspirants, who had been worshipping Lord Vishnu for many years together, envious and jealous. They often spoke among themselves saying : "How is it that such a small boy has attained liberation after only a few years devotion, while we have been worshipping Lord Vishnu for all our lives and still we have not seen a glimpse of Him?" Upon discussing these things among themselves for some time they resolved to approach Dhruvra and ask him to intercede with Lord Vishnu on their behalf.

This Dhruvra happily did, and he brought the matter up with Lord Vishnu. But before Vishnu would give his reply, He asked Dhruvra to go to a mountain nearby and bring back a hand full of the mountain-earth. Dhruvra immediately set out, but when he reached the appointed mountain, he discov-

ered that it was completely made of bones and skeletons. Dhruvra returned to Lord Vishnu and described to Him what he had seen. Lord Vishnu explained to Dhruvra that he had attained liberation in this life-time because in all his past lives, represented by the bones and skeletons forming the mountain, he had been earnestly seeking God. The desire to realize God had only been aroused in this life-time for the priests and older aspirants, and that was why they had not been Graced with proximity to the Lord.

Then Dadaji went on to explain that 2 very great contemporary Indian saints - Ramakrishna and Paramahansa in the North and Mahara Raman in the South, had completed 95% of their work in past lives, and in their last life they only had 5% more work to do before attaining liberation.

A little later as we were walking, Dadaji said that 4 qualities are necessary for success in spiritual life:

- (1) Good moral conduct
- (2) Perseverance with patience and understanding
- (3) Service to humanity
- (4) The Grace of the Guru (Pleasing Guru by obeying and worshipping Him).

The Grace of the Guru is such that it is the only power that can liberate the sadhaka. The sadhaka must surrender everything to the Guru absolutely, and be prepared to serve the Guru and society totally. All desires for worldly comforts, thoughts of name and fame, power or personal prestige must be dissolved by sadhana service and sacrifice. Devotion is worshipping the Guru mentally, and that is the highest pre-occupation in which the devotee can engage himself. Worshipping the Guru with a completely surrendered heart, no matter if He gives the devotee happiness or sorrow, pain or pleasure, suffering or bliss, is the only way the devotee can attain liberation.

BABA NAM KEVALAM

Jayanta Kumar





Ba'ba' N'am Kevalam

Within these three words lies the existence of our universe

Think about it: Ba'ba' N'am Kevalam

Ba'ba' n'am kevalam

Ba'ba' n'am : His name

He is Ba'ba' :

: we exist for and in Him

He is Kevalam:

We each have an individual relationship with Him

He is only for us.

Our relationship is a love that can only be mutual

We are needful of each other.

His name only sings through our beings

We are strong because we radiate His strength

We are here because He loves us:

We are together because we love Him!

There is nothing else, only

Ba'ba' N'am Kevalam

Ba'ba' N'am Kevalam

Take these words to the deepest part of your being;

Let them enter the cracks and crevices of your ego

to saturate your whole being; let them seep through

the locks of your heart and mind and enter there.

Ba'ba' n'am kevalam

Let it ring forth from your soul, the very soul

of souls.

You get a feeling of Ba'ba' n'am. It has a strong vibration, it begins deep down to feel very exciting, you get a sense of His Liila.

Then comes a feeling of kevalam: only

Brahma is kevalya - onliness
we also experience kevalya.

Nageshwari

Sectorial Report

GENERAL REVIEW: More activity in the Sector.

Increased Dharma Pracar and better pyramidal order being implemented. Stronger action taken over AJM when news of BABA'S conviction was received. Arrival of Ac. Arun has added momentum.

SECTORIAL OFFICE: Baba's conviction was quickly communicated to the units.

Demonstrations in Canberra arranged. Attempts made to see the Prime Minister and the Minister for Foreign Affairs. D.P. activity continues, including new D.P. materials, P.D. manual, follow up AJM program being planned.

SYDNEY REGION: South Sydney - Much effort being put into Canberra Conference (but very little else). Soup kitchen continues as units service project. Stall held to raise funds for Canberra. OSC held - no attendance.

Wollongong Unit: New LFT trainee in this unit.

Canberra Unit: AJM work done. Meditation course started.

MELBOURNE REGION: Melbourne Unit - Postering and leafletting done. Preparation for Acarya's visit.

Hobart Unit: AJM work done - street theatre. Planning of school continues. Involvement with Canberra Confest increasing. Strong action taken over Baba's conviction and good publicity resulting.

Adelaide Unit: Much organisational work being done regarding the establishment of school. Health Food restaurant being established. New worker arrived to help manage restaurant. Radio interview by Didi Maheshveta regarding school.

PERTH REGION: Perth Unit - Receiving separate secretaries reports from the unit. Two OSC's held a week. Nagar Kiirtan. Regular service project done. AJM work done. Demonstrations held in city.

Roleystone: Regional retreat held over weekend.

BRISBANE REGION: Brisbane Unit - Regular unit activities.

Ac. Arun had radio and TV coverage. Also Ac. Arun had newspaper interviews and coverage. Good contact with media over conviction of Avadhutas.

Strong response by Margiis to Baba's conviction. Stall set up. Ac. Arun visiting nearby township.

WELLINGTON REGION: Auckland Unit - Increase in D.P. activities; postering, classes given at university. Involvement in service project - prison visits to old people's home.

Wellington Unit: Tantra slide-show being used for D.P. Regional Assistant tour visiting Dunedin, Oamaru and Christchurch.

Nelson Unit: Commerce project (AMPS electronic) is trying to be established.

Anandapalli (M.U.): Construction of new building goes ahead.

16 POINTS: Entire 16 points covered at Brisbane retreat. Acaryas report increasing numbers of Margiis filling out 16 points charts.

PUBLICATIONS: Newsletters prepared in Wollongong, Melbourne, Hobart, Canberra. English DP magazine in preparation. New publications prepared by Sectorial Office.

PRESS & PAPER: Pamphlets and posters printed in Hobart for school. New DP material being printed by Sectorial Office. Printing business getting underway in Sydney.

ISMUB:

Inspection - Brcii Tilottama at Anandapalli. Bodhiishvara inspected new restaurant owned by A.M. in Adelaide and A.M. schools in Perth.

Seminars - Nothing on this

Movement - FFA - food co-operative to be set up in Brisbane.
DFA - Ac. Arun arranging visits to townships nearby Brisbane. Bodhiishvara visited Bunbury (near Perth)



AMURT

The Sydney Amurt team consisting of, Arunima, Sumita, Suresh, Kapil, Cirasmita and Ashoka, as well as a couple of other brothers belonging to the State Emergency Service, took part in a competition. After nearly a year's training we were able to test ourselves in applying what we'd learn't in knots, rescue constructions, treatment of victims and usage of the equipment at our disposal. We were given three different situations, all very realistically set up in partly demolished buildings and had to work out the safest and fastest method of rescuing the various victims scattered over the particular site. It was very easy to imagine what it would be like in a real disaster and how good it is to be prepared. Though working as a team now, in a disaster situation, we would each lead our own team of volunteers, directing them with the experience we have gained.

After the competition (we came second equal) we were treated to a barbecue and social evening - a very pleasant time getting to know better our fellow SES brothers.



Cosmic Letterbox

from London...

Dear Sisters,

As you must know, we now have our own house for Women's Welfare Department in London and He is giving us much scope for work and service here. I will outline some of the projects which are currently getting under way and which we have planned in the near future:

First in the line of regular general duties, we have the office to maintain, ADVENT the Central WWD Newsletter to print, each month, and the usual amount of small and large 'crises' to deal with daily, as the office deals with all the concerns and projects of all the sisters around the world and co-ordinates their ever expanding efforts. In addition London being an important International point many other efforts particularly concerning AJM, BA'BA's case, etc and the contacting of various international organizations and groups are centralized here.

Since we have become established in London, we have undertaken to make some real headway into the fast and furious pace of city life and make some Great Devotees of the Lord here, and there is plenty of scope for prakar amongst the tremendously cosmopolitan population of the inner city areas and its vast suburbs.

Recently a programme for a food co-operative for the local residents has attracted quite a bit of interest and should be functioning within the next few weeks.

As to the building itself - the ground floor and basement will be utilised for a permanent project dealing specifically with women, and a meeting last week calling upon interested women of the area to attend and give and exchange their ideas of what is most needed in this locality, was held here. Those who attended were all willing and enthusiastic to contribute part of their time to the project, and included two social workers, two psychologists and a worker from Social Security.

The plan at the moment will not be to limit the centre to any one activity, but probably will include a counselling and advice centre and a referral service, to advise women on all problems and where they may best find the help needed, from Social Security and Welfare Benefits to hous-



ing for unmarried mothers, etc.

In conjunction with this project we hope to establish a pre-school to be able to help provide mothers with free time to avail themselves of the services we will offer or time to attend to other duties or further education.

At any time the Government will provide training to anyone who is interested, to teach adult illiterates, and in the natural course of evolution we will be able to provide this service at the centre and also at the homes of those who are house-bound due to family or disability. Eventually we want to establish more comprehensive courses, in various subjects as well as English, writing, reading etc. Daytime classes will include relaxation and meditation, and any other type of interest which our resources can provide.

Most recently we have acquired our own press and after installation and repairs we will be printing our own newsletters and leaflets, and be able to expand our publications to the much needed magazine for public and popular readers, a magazine based on spiritual ideals and progressive outlook for the "UNIVERSAL WOMEN"

By His Grace Alone,
I am yours sisterly
Brci Vanii Acar

from Texas...

Baba has me floating in a new world. Either His lessons are clearer - He is being more obvious with me - or I have just learned to tune in better, but I am fast becoming an ardent exponent of Yama and Niyama with emphasis on mental purity and non-injury. I feel like I am just beginning in Sadhana and wonder what I've been doing for the past five years. Wandering around in a daze tripping over every obstacle in the path and then some I'm still tripping but getting better at identifying the obstacles as I tumble over (sometimes I don't even tumble). It is a fantastic feeling actually. It's like standing face to face with the Lord and advancing towards Him in a very conscious way. We all flatten our lives by not idealizing. Every thought that is mundane just fills the smokescreens and obscures our vision. It's so basic really. It's everything that Baba has said

over and over again. The purer we are the more we have of Him, the more we see of Him and the closer we are in Him. I cannot define a significant difference between sadhana and the rest of the time. We are what we are every moment of our lives and that means eternal vigilance is the price of well and truly being one with our Lord.

The way Baba works truly astounds me. His devotees know Him yet they do not know Him. They have identified Him and they have not identified Him. He is Here, He is there, He is the Supreme motivator and is so close that He is not seen. But He sees all. We follow Him without really knowing what or why we follow yet we know with the love of our being we know exactly what He is. Baba.

The Lord be with you, Your sister,

Karuna Devii



ASHA

It's been a long struggle with lots of lessons learnt but Arunimaji and Guravatiji have now established a Women's Home with a clear conception of their aims. Originally they intended to take in anyone needing a roof, and nearly strai-

ght away took in three women they had got to know during the Sunday soup kitchen round. However they soon learnt that they weren't equipped to deal with just anyone especially alcoholics who weren't very interested in trying to mend their ways. Now only one woman remains, Joan, who is making excellent progress, doing sadhana and generally adopting a more dharmic way of life, following the example led by her two housemates.

The Lord's song conquers all

Kiirtan has a long spiritual history. Four hundred and fifty years ago, the great saint of Bengal, Caetanya Mahaprabhu, though himself a great intellectual, caused a tremendous spiritual revival throughout India--not by philosophic lectures, nor even by devotional discourses, but simply by chanting the name of the Lord everywhere he went. Traveling from town to town by foot, he would pass the nights leaning against a tree trunk, chanting the Lord's name until dawn. As his fame spread, whenever he arrived in a village a huge crowd would be awaiting him. Dancing through the streets, he would meet a chance passerby and say to him, "chant the name of the Lord!!" The stranger, experiencing a sudden powerful rush of devotional feeling by repeating the Lord's name, would immediately follow Mahaprabhu. Abruptly turning back, Mahaprabhu would then embrace him, transmitting his own powerful spiritual elevation to the townsman, and instruct him to return home and proclaim the bliss of devotion to all. Dancing, laughing, weeping like a man possessed, the townsman would return to his village. Like a divine contagion the vibration of Kiirtan would spread, until the whole village began chanting the name of God. News would reach nearby towns that the entire village had gone mad! Neighbours would arrive, gaping curiously -- but soon they themselves were infected with the spiritual flow and would dance and sing in ecstasy. In this way the spirit would spread from village to village, until large areas of India were joyously dancing and singing the name of the Lord.

Soon the influence of Caetanya Mahaprabhu so increased, that the Hindu priests sought the help of a great Mohammedan governor to crush this powerful new movement. "This



*'The Lord respects me when I work
But He loves me when I sing'*
- Tagore

singing and dancing will alienate God!" The priests shouted. And so the Mohammedan governor, ever anxious to demonstrate his powers, sent a troop of soldiers to stop the kiirtan. Violently they broke up the kiirtan party: it stopped in one place, but immediately resumed in another. Greatly annoyed, the governor sent out thousands of cruel mercenaries who smashed musical instruments, flogged and beat the singers, and looted and destroyed their houses. The devotees were despairing. "Our only offence is that we are singing hymns in praise of the Lord!" they wailed. But Mahaprabhu was unmoved. He merely said, "Have faith in the Lord. Do not worry -- He is bound to protect you."

That night kiirtan parties were organized in every section of the capital city. Each devotee was instructed to carry a lamp, and soon the streets gleamed brilliantly with a festival of lights. An immense crowd gathered and began singing the name of the Lord in procession, as they wove like a glistening serpent through the streets.

Dumbfounded, the governor and the priests surveyed the scene from the governor's mansion. "Is he an intellectual or a god in disguise?" they wondered in awe.

Gradually the kiirtan party became more and more intoxicated. Devotees wept, danced, prostrated themselves on the ground, embraced each other -- most completely forgot about the governor. The divine frenzy was kindling.

Suddenly Mahaprabhu, at the head of the procession, took the road leading to the governor's house. "TO THE GOVERNOR!!" everyone shouted in a single voice of protest. The governor had made no preparation to defend his mansion -- no one had imagined that Mahaprabhu would dare to come there!! The fuming governor could barely control his rage. Furiously he commanded his soldiers, "Go and arrest as many as you can -- arrest Mahaprabhu himself!!"

The soldiers, fully armed, raced to the scene in an armed mass of military might. But as they approached the dancing crowd, they were swallowed up in its divine frenzy. Infected by that irresistible wave of spiritual devotion, they dropped their guns and sticks and began dancing and singing like the greatest of devotees.

The governor was apoplectic. "ALL OF YOU GO AND STOP THIS MADNESS -- OR ELSE!" he ordered all his remaining troops. Reinforcements sped to the scene; but their minds too were transported in that blissful flow and they,

too, forgot all about their mission, forgot the governor, forgot that they were soldiers. They tasted that divine ecstasy and sang with joy.

The noise increased. Soon the governor's house was surrounded by a sea of lights, by the roar of the chanting, rocking, enraptured multitude of men. Mahaprabhu raised his hand for silence. In a calm voice he called the governor to come out: "You have nothing to fear." The governor emerged and stood before Mahaprabhu with bent head. "I gave you offence," the governor said meekly, "and I was so afraid of all your followers. But now, since you have forgiven me, I have come to welcome you."

"I have only one question," Mahaprabhu asked softly. "Why did you stop my kiirtan? Why would you not allow others to worship God in any way they choose, so long as there is nothing objectionable or immoral about it?"

The governor, whose crude mind understood force alone, surveyed the vast crowd of Mahaprabhu's following and answered, "it was not my fault, it was the leading priests who complained, so I took action. But now I see that this has the sanction of the Almighty, so I am calling off the persecution."

Mahaprabhu gently reached out and held the hand of the governor. The effect was instantaneous. Tears of joy gushed from the governor's eyes. He fell at Mahaprabhu's feet sobbing, "Forgive me, forgive me -- my curse be upon the heads of all my heirs if they ever meddle with kiirtan again!!"

Caetanya Mahaprabhu gave the signal for the singing to start -- and the kiirtan continued ecstatically, long hours into the night.

"BE HUMBLE LIKE A BLADE OF GRASS" bending low beneath the feet of all, yet rising gently again after the footstep has passed.

"BE TOLERANT LIKE A FRUIT TREE" which faces sun, rain and storm alike, and even while it is being cut, offers shade and fruit to the cutter.

"PAY RESPECT TO THOSE WHO HAVE NEVER BEEN GIVEN RESPECT,

"AND ALWAYS SING THE SONG OF THE LORD."

etanya Mahaprabhu

addresses

SYDNEY SECTORIAL HEADQUARTERS

Ananda Marga,
9 Queen St.,
Newtown, N.S.W. 2042
Australia.
Ph: 5162174 (STD 02)
International: 612 5162174
Cables 'Anandam' Sydney

ACARYAS FOR SYDNEY SECTOR

Acting Sectorial Secretary
Ac. Abhiik Kumara Brc.,
C/- Sydney Sectorial Office.

Ac. Bodhiishvara Brc.,
C/- 7 St. Leonards Ave.,
Leederville, Perth
West Australia 6007

Brcii. Mahashveta Ac.,
C/- 131 Page Street,
Albert Park,
Melbourne VIC 3206

Brcii. Tilottama Ac.,
C/- 6 Patrick Lane,
Toowong, Brisbane
QLD. 4066

Ac. Arun Brc.,
C/- Sydney Sectorial Office.

SYDNEY REGION

Ananda Marga,
12 Owen St.,
Lyneham, Canberra,
A.C.T. 2602
Ph: 473278 (STD 062)

Ananda Marga,
23 Staff St.,
Wollongong N.S.W. 2500

BRISBANE REGION

Ananda Marga,
6 Patrick Lane,
Toowong, Brisbane,
Queensland 4066
Ph 3711484 (STD 072)

Ananda Marga,
3/32 Scott St.,
Cairns. Q.L.D. 4870

Ananda Marga,
P.O. Box 1416,
Townsville,
Queensland 4810

MELBOURNE REGION

Regional H.Q.,
Ananda Marga,
131 Page Street,
Albert Park,
Victoria 3206
Ph: 6998420 (STD 03)

Ananda Marga,
10 McGuinness Cres.,
Lenah Valley,
Hobart, Tasmania 7008
Ph: 285758 (STD 002)

Ananda Marga,
12 Torrens Street,
College Park, Adelaide,
South Australia 5069
Ph: 421657 (STD 08)

PERTH REGION

Regional H.Q.,
Ananda Marga,
7 St. Leonards Ave.,
Leederville, Perth,
Western Australia 6007
Ph: 815550 (STD 092)

SPECIAL PROJECTS

ANANDAPALLI
Severnlea,
Queensland 4351
Ph: 835207

ANANDA MARGA LAND
COMMUNITY,
C/- Roleystone P.O.,
Western Australia 6111,
Ph: 955175

'ASIA' (Women's Refuge)
6 Thomas St.,
Lewisham N.S.W. 2049
Ph: 5691515

SUNRISE COMMUNITY SCHOOL
1 Perentie Road,
Belrose, Sydney,
N.S.W. 2085
Ph: 4522643

ANANDA MARGA PRIMARY
SCHOOL
C/- Showgrounds,
Claremont,
Western Australia 6010

'WHOLEFOODS'
71 Collingwood St.,
Nelson, New Zealand.
Ph: 87294

CLEARLIGHT WHOLEFOODS,
201A Rundle St.,
Adelaide,
South Australia 2001

PRANA HEALTH FOODS,
641 Beaufort St.,
Mt. Lawley,
Western Australia 6050

WELLINGTON REGION

Regional H.Q.,
Ananda Marga,
67 Nairn St.,
Wellington,
New Zealand.
Ph: 847555

Ananda Marga,
27 Elgin St.,
Grey Lynn, Auckland,
New Zealand
Ph: 762598

Ananda Marga,
C/- Wholefoods,
71 Collingwood Street,
Nelson,
New Zealand

Ananda Marga,
5 Arundel St.,
Oamaru,
New Zealand.

NEW YORK SECTOR

Sectorial Secretary,
Ac. Yatiishvarananda Avt.,
854 Pearl Street,
Denver Co. 80203 U.S.A.
Ph: (303) 832-6465/323-6466

WEST INDIES

C/- Egerton Rhoden (Iishvara)
1 Shortwood Grove,
Kingston 8,
Jamaica, W.I.

BERLIN SECTOR

Sectorial Secretary,
Ac. Karunananda Avt.,
1 Berlin 12,
Herderstrasse 1,
West Germany.
Ph: 030-312-42-56

FRANKFURT REGION

Ac. Yajinavalkya Brc.,
6503 Mainz-Kastel,
Hochheimerstrasse 5,
West Germany.

STOCKHOLM REGION

Ac. Dharmapala Brc.,
Sjogbjornsvagen 1,
11747 Stockholm,
Sweden.

ROME REGION

Ananda Marga
Via Marco Polo 7,
37100 Verona,
Italy.

LONDON REGION

Ac. Bharakvaja Brc.,
9 Willows Crescent,
Birmingham 12 9 NS,
Ph: 021-4402365

1 Cazanove Rd.,
London N16,
England

Ananda Loka,
8 Ullet Road,
Liverpool 8,
England

Ananda Marga,
C/- Ramakrsna,
1 Rue Louis Rolland,
92121 Montrouge,
France.

AMSTERDAM REGION

Ananda Marga,
Achter het Verguld Harnas 9,
Den Bosch,
Holland.

CAIRO SECTOR

C/- Ac. S.Ananda Avt.,
Goksu Apt.,
105/13 Tesvikiye Cad.,
Macka, Istanbul.

MANILA SECTOR

Acting Sectorial Secretary,
Ac. Pinak Pani Brc.,
1354 Paz St.,
Paco, Manila,
Philippines.
Ph: 58-86-50

SINGAPORE REGION

Ac. Tapesvara Brc.,
36A Kovan Road,
Singapore 19.

BANGKOK REGION

Ac. Miinaksi Sundaram Brc.,
C/- Benjaporn Arayavadi,
178/10 Thurdthai Road,
Paseechalearn, Thornburi,
Bangkok 6
Thailand.

NAIROBI SECTOR

Ac. Krsna Caetanya Brc.,
C/- R. Gomez,
P.O. Box 12,
Manipubin, Accra,
Ghana.

GEORGETOWN SECTOR

Sectorial Secretary,
Ac. Sumitananda Avt.,
Rua Paolo Bregaro 194,
Bairrol Piranga,
Sao Paulo,
Brazil.

HONG KONG SECTOR

P.O. Box 237,
Hong Kong.

Brcii. Madhurii Ac.,
Ananda Marga Mission,
4th Floor,
45 Roosevelt Road,
Section 3, Taipei,
Taiwan 107,
Ph: 3518883

SEOUL REGION

Ac. Kushula Brc.,
134-03,
Banpo Dong 78-2HO
16 Tong 2 Ban,
Kang Wam Gu, Seoul,
Korea.